

## SALT LAKE HERALD.

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 ADVERTISING IN THE HERALD.

He has issued a proclamation in which he offers to drink half a gallon of cold water inside of three minutes for \$100, or one gallon inside of fifteen minutes. He even proposes to back himself to the extent of consuming three gallons of the liquid in half an hour. Thus can the water habit be brought to a most disgusting point. The idea of a man having an archipelago in his intestinal canal is too absurd. O'KEEFE ought to be locked and damned.

Two new instruments of torture, which, however, go under the name of musical instruments, are the "cornophone" and the "pedal clarinet," which are destined to fill a long felt want on the part of composers who are not satisfied with the effects produced by cannon-firing and boiler-iron pounding. THE HERALD is not sufficiently "up" in musical terms to describe these new fancies, but the pictures of them show that the operators have to stand up to do their blowing.

THE HERALD in its report of the Saltair banquet, quoted an Ogden man as saying: "Ogden people can come to Salt Lake and get cleanliness, and Salt Lake people can get the other at Ogden." The Standard of the "other" city, says this is a little unkind, there being evidently some dubitation in its mind as to what was meant by the other thing. Of course THE HERALD reporter expected godliness would be inferred. If there is an Ogden meaning for the expression "the other," our chronicler could not be supposed to be on it.

THE ASSOCIATION of the collapse of Ford's theatre building in Washington with the funeral of BOOTH, is one of names only, but naturally recalls President LINCOLN's assassination of April 15th, 1865. On the night of that day, whilst the play of "Our American Cousin," by LAURA KEAN's company, was going on, JOHN WILKES BOOTH, one of EDWIN's brothers, fatally wounded the president, as he sat in a box festooned with the American flag. For that cruel act, just at the close of the long secession war, the south suffered far more than during the war itself. With LINCOLN living, reconstruction would have been short and peaceful. The assassination fired the northern heart and gave pretexts to the STANTONS and the THAD STEVENS to undo the work then in progress at the hands of Gen. SHERMAN. The mad act of WILKES BOOTH drove EDWIN from the stage at once, only to be resumed many years after.

GENTLE READER, we invite you to thoroughly examine the contents of today's HERALD and note how they compare with those of the best of western, especially far western, journals. Some twenty-five columns of them are published simultaneously with the Chicago Inter-Ocean, St. Louis Republic and a few other newspapers of that character. The special articles, and those prepared especially for women and youths, are equal to any printed in the first-class magazines of the country, being from the pens of the foremost writers in the literary field. The pictorial features are most artistic; far different from the hatchet work of some of our contemporaries. The whole paper is carefully edited, and aside from the editorial, local and telegraphic pages, and features of immediate interest, all of which are abreast of the times, the "syndicate," or co-operative matter is particularly entertaining. THE HERALD, in its subscription and advertising departments, has "all seasons for its own," and there is no time as good as now.

ROBERTS, THE British billiard champion, has sufficiently recovered from his astonishment at being defeated by young IVES, the American, to challenge him to another contest of 6,000 or 12,000 points, under the same conditions as before, "except where the balls are jammed they are to be spotted." The English players, it seems, are not up on the "nursing" system. They play a four-ball game with six pockets in the table, a carom marking 2 and a pocket 3 points, misses counting one each for the adversary. Now the Englishman will get his cue-ball on a line with the spot-ball, and keep on pocketing the latter "till the cows come home." There is no delicacy of touch required, as in the "nursing carom," and one kind of shot is as monotonous as the other to the spectator. A run of 2540 points, such as IVES made before he purposely "broke up" the balls, is no doubt a great exhibition of steady nerve and patient work, but it is very tiresome to the looker-on, and particularly was it so to the friends of ROBERTS. For the galleries, there is nothing prettier than the American three-ball two-cushion carom game.

THE REJECTION, at the World's fair art department, of Artist ANDERSON's picture illustrating the scriptural verses 1 to 11 of the eighth chapter of JOHN, has given rise to much interesting discussion. The popular title of this picture is "The Woman Taken in Adultery," but the painter insists that the sentence, "Neither do I condemn thee" is the correct one, as it brings out the moral sought to be inculcated. There are three panels in the piece, which is a canvas 20x12 feet. The first panel shows the entrance of the temple at Jerusalem, with the woman led by a slave and guarded by a Roman soldier. The central panel shows the Pharisees turning away disgusted when CHRIST utters the words: "Let him that is without sin cast the first stone," the populace ready with missiles to attack her. The third panel has CHRIST saying to the woman, "Neither do I condemn thee." There are in the picture nineteen life-size figures. Prof. IVES, chief of the art department, says it was not the theme nor the question of nudity that induced the turning of the picture to the wall, but its artistic unworthiness. Indeed, he says it is not a nude picture, but did not meet the standard requirements. It seems an outside jury of ministers saw the painting and invited ANDERSON to hang it in their institute, so it cannot be so very bad. The controversy makes a good

advertisement in case ANDERSON wants to exhibit the work for money.

The Keeley Cure Analyzed.  
 The latest plan for fighting the cure of leucitis discovered by Dr. KEELEY and commonly called the gold cure, is to show by a chemical analysis that there is no gold to be extracted either from the medicine administered or the "shot" injected.

Learned doctors met in the east, a short time ago, and pronounced the whole thing a fraud. But the thousands of cases that confronted them of people who were once slaves to liquor and have had no appetite for it since taking the treatment, were so strong a witness against their denunciations that they propounded various theories to account for these effects. One of them was that the imagination of the patients was worked upon, and it had the effect of a sort of mind cure. This is quite amusing to people who do not care for theories, but do pay some attention to thoroughly authenticated facts.

A distinguished clinical instructor in medicine at the college of physicians and surgeons in Chicago, and a member of the pathological society there, made the analysis of which we speak, and gives the following formula without stating the quantities of the ingredients: The medicine taken as a tonic: Chloride of gold and sodium, nitrate of strychnine, sulphate of atropine, chloride of ammonia, aloin hydrastin, glycerine, compound fluid extract of cinchona, fluid extract of cocaine, erythroxol and distilled water.

The fluid used as a subcutaneous injection: Nitrate of strychnine, distilled water, and permanganate of potash enough to color it. This is also used with chloride of gold and sodium in some cases.

The chloride of gold mentioned in the formula is the bi-chloride, and those of our readers who remember what was claimed for the cure when it was first widely advertised know that it was called the bi-chloride of gold treatment, and that this was abbreviated by the public to "the gold cure."

We do not suppose that anybody supposed the discoverer of this remedy injected shots of gold into the veins of his patients or made them swallow the precious metal in fluid drams. But some people may have formed exaggerated ideas in regard to the gold part of the cure because of its popular name.

Physicians and surgeons who ridicule the remedy know better about this than unscientific people. And they also know that there is as much quackery in spirit in attempting to discredit KEELEY's cure by showing there is no gold in it, as there is in the pretensions of those charlatans who practice on human credulity by fictitious panaceas for every ill that flesh is heir to.

What the general public is interested in is not what the cure contains, but whether it is a genuine antidote for the liquor habit. That once established, all the chemical disquisitions and metallic arguments of the learned will not shake their faith nor injure the dispensers of the reputed remedy fast growing in popular regard.

Preachers and Sunday Papers.  
 A pious Philadelphia preacher informs the public that when he sees a newspaper "published fairly except Sunday," he knows that it is a godly paper worthy of his support and suitable to be recommended to his hearers and good people generally. It is not like those wicked papers that are published on Sunday morning, and which no Christian ought to read or support, because they break the Sabbath.

The gentleman is sincere, no doubt, though so much mistaken in his ideas which show that he does not think quite deeply enough. He would read with great complacency a paper published on Monday morning feeling that there was no contamination in its touch, but would shrink from a Sunday morning paper as something unholy and to be kept far from his sight.

And yet the Sunday paper is innocent itself, from the gentleman's own standpoint, compared with the Monday morning paper, which he finds unobjectionable. The paper published on Sunday is all prepared, and most of it put in type, before Saturday night is closed, and before the Sunday sun rises and sheds its light over Christian and non-Christian alike, is printed and ready for the public. While the Monday morning paper entails Sunday writing, Sunday typesetting and sundry other Sunday labors, without which the preacher could not have it at all at his Monday morning breakfast.

There is a great deal of religious humbug in the world, and the average priestly denunciation of the Sunday newspaper is one of its prominent features. The preachers should not try to stop the people from obtaining information. The press is today the most powerful popular educator in the civilized world. It reaches more eyes than the pulpites can possibly reach ears. It disseminates more intelligence. It may not deal with the same objects as the churches take up, but it does not interfere with their peculiar functions, and the labors of both may tend to the same end, providing the pulpit is used for the spread of intelligence.

It is a mistake to suppose that the reader of a Sunday morning paper is hindered or unfitted for attendance at church. He is more likely to be up and reading long before the man who doesn't take the papers leaves his bed. And being informed upon the topics of the times and the progress of the world, he is able better to appreciate such lessons as the live preacher may draw from current events, and to perform the duties which the needs of the hour may devolve upon him.

Then there are many thousands of people who do not attend public services. Are they not better engaged in pursuing the columns of a good Sunday paper than in idling their time or breaking the Sabbath "in ways that the preachers would denounce?"

A little common sense is of great value, even in matters religious. It would be a good thing if it were injected copiously

into the inner consciousness of preachers who forget the precept of the founder of Christianity: "It is lawful to do good on the Sabbath day." Bad papers are baneful on any day of the week. A good paper is a benefit to mankind on Sunday as well as other days. We hope readers of THE HERALD will find by today's issue, that the SUNDAY HERALD is profitable alike to the preachers and the people.

The Workings of Prohibition.  
 THE HERALD has mentioned that a New Zealander is making a tour of Kansas with the missionary purpose of finding out how prohibition works. He has not publicly announced that he is sent to study the life, habits and manners of the people under prohibition laws with the view of demonstrating its degree of usefulness, so he has been able to make observations silently and undisturbed.

But it seems that he has been taking notes and recording them with a Kodak. In going through the places and scenes where prohibition does not prohibit, he has secured a collection of views which will be rather a startling comment on the workings of the law and the condition of society under its operations.

In another prohibition state, Iowa, the ministers of the Methodist church have been requested to give their impressions concerning the effects of the law, for the benefit of the Republican party. Most of them advised the party to stand by the law, but do not have the hardihood to say it is operative. They think it ought to be, which is very different to affirming that it is. A few of them state that it is pretty well carried out in small places.

But the sentiment of outspoken people is expressed in the words of one minister, who boldly declares that, "the law is a dead letter and will be repealed or modified at the next session of the legislature." And he warns the Republican party that if they "strap the prohibition law into their saddle this year," the consequence will be that Iowa will "continue to have a Democratic governor with the additional luxury of a Democratic Senator for the six years next ensuing."

The difficulty with the Republican party is that prohibition is about the only issue that they can tie in Iowa, and if they do not take that into their saddle they will have nothing to ride upon during the next campaign.

Legislative experiments with prohibition have given additional testimony to the truth of the notion that laws are ineffective where they are contrary to the popular will. Prohibition works well enough in small communities in which the majority are favorable to its enforcement. In large cities and places where public sentiment is against it, history shows it to be a sham. Violators of the law are winked at, and the absence of a license fee renders its cost less. It is bought eagerly in quantities instead of "drinks" and the consumption of it is increased.

The high license system with a strict enforcement of laws and ordinances in relation to it—which is rendered possible by the public revenue derived from it—has proven, so far, the most practical method of dealing with the liquor traffic. While the appetite for intoxicants exists to anything like its present extent, there will be a demand which will secure a supply. This may be regulated but not suppressed, and wisdom suggests that this world must be viewed and managed as it is, not as some people wish it to be, and that the regulation of men's appetites is not within the power or the functions of civil government.

Sequel of The Briggs Affair.  
 The suspension of Dr. Briggs by the Presbyterian Assembly is variously commented upon both by the religious and the secular press. The views of THE HERALD have been expressed as to the right of a religious body to reject as its minister any one who, having subscribed to its creed and accepted its service, seeks to break down its tenets while acting as its representative. There can be no reasonable doubt as the right of a church to defend its own integrity by the exercise of such power.

The position now occupied by Dr. BRIGGS is peculiar. He is at the head of the Union Theological Seminary, a Presbyterian institution, and is entrusted with the training of young preachers who are to be exponents of Presbyterian doctrine and discipline. Dr. BRIGGS announces that he still holds to the views for which he has been virtually deposed from the Presbyterian ministry, so it is fair to suppose that they will form part of the doctrine which he will impart to his pupils.

This will probably bring about a conflict between the seminary and the Assembly, as that institution will stand by Dr. BRIGGS and retain him in his position. Will the church discipline the seminary, and if so what action will be taken if it remains a repository of Briggs' theories and opinions?

It is reported that both the Congregational and the Episcopal churches have invited the suspended preacher to join their ranks. It is somewhat surprising that the Episcopal church should desire to take within its fold one who, but a little while ago, it would have punished as a heretic. Is it possible that Dr. BRIGGS could subscribe to the thirty-nine articles and to the Athanasian creed? This he would have to do if he took holy orders in that church.

The Athanasian creed declares: "Whoever will be saved, before all things he must hold to the Catholic faith, which faith except he do keep whole and undivided, he shall without doubt perish everlastingly." Then follows a strange jumble of verbal contradictions which are rightly summed up as "incomprehensible." If Dr. BRIGGS can subscribe to the creed that he has virtually in some respects rejected. But, come to think of it, he placed himself under obligations to teach the latter, and might possibly be able to do the same with the former.

One great consolation to him and to all other "free thinkers" is, that there is neither the power nor the disposition in

these times to discipline him in the old fashioned way in which churches used to try to convert or punish heretics. He may go forth without gyve or fetter and freely proclaim his opinions to all who will listen. And though he may not do so as a Presbyterian minister, he will still be treated as a Christian teacher and a learned and devout Christian scholar.

Dr. BRIGGS, in spite of all that has been done, has a considerable following among the ministers of the church which has suspended him. His views will be more widely discussed than ever. The result will probably be that, after awhile, that church will either formally reverse its creed or become more liberal in its interpretation and the requirements made upon its ministers. Progress is the demand of the age, and "Forward" is the watchword of the hour. Churches as well as nations must advance or they will go down to feebleness and decay.

Sweethearts and Wives.  
 Texas Sittings: Miss Laura—Do you warrant those corsets? Clerk. Usually. Er—you are not engaged, are you?  
 New York Weekly: Old Doctor—How do you get along with your husband now, Mrs. Maguire? Mrs. Maguire—Very nicely, thank you. He's dead.  
 Life: So she married that bald-headed old scamp! Why, I heard he had been blackballed at every club in town. He—That's why he married; for a home.

New York Sun: Youngly—How did you come to know that you were in love with me, dearie? Debutante (blushing)—I wouldn't care to. That's where we passed the most of our courtship, you know.

Achison Globe: A bride who wants the people to think she has a good husband should not go home to visit her parents until she has been married at least three months.  
 Texas Sittings: Judge—Prisoner, are you married? Prisoner—No, yer honor, those scratches on my face came from stumbling over a barbed-wire fence in the dark.

New York Herald: She—Is papa still cool toward you? He—No. "What makes you so cheerful?" "He has been extremely cool, but last evening I asked him for your hand and he got terribly hot!"

Boston Commercial Bulletin: She—I will never marry a man whose fortune has not at least five ciphers in it. He (triumphantly)—Oh, darling! Mine is all ciphers.

Cleveland Press: "It looks as though my marriage with Miss M. would have to be postponed." "What's the trouble, old boy?" "She got married to young Jobunker yesterday."

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